

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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THEOLOGICAL SEMINARY AT BANGOR, MAINE.

We cheerfully comply with the request of the Treasurer of this Institution, to lay before our readers the following account of its origin and present condition.

MR. EDITOR.—The ignorance respecting this institution, which is discovered even in our own State, will, I hope, be a sufficient excuse for my repeating what has frequently been published.

The Society for Theological Education, (the first of the kind in the United States,) was formed in 1810. A leading object, with many influential members of that Society, was the establishment of a Seminary for the instruction of young men for the christian ministry. Their design was to found a systematic plan of education, in which should be combined the advantages of a college and of a theological seminary, both courses being somewhat abridged; and thus furnish a course of instruction suited to the cases of those who, by reason of age, or other causes, could not obtain a more thorough and extensive education. It was supposed that in this way many might be prepared for usefulness in the new sections of our country, who would not by other means be introduced into the ministry. Their efforts resulted in laying the foundation of this seminary. In 1812 a board of trustees, for the contemplated school, was appointed by the society; and in 1814 they were incorporated by an act of the General Court. The seminary was opened for the students at Hampden, in 1815; and permanently located in this town in 1819. Six students completed their studies in August 1820 and the same number in August of the present year. The regular term of study is four years; the first two are spent principally under the instruction of the professor of classical literature, the last two with the professor of theology. The present number of students is twenty-seven; 3 from Connecticut, 1 from R. Island, 6 from Massachusetts, 6 from N. Hampshire, 2 from Vermont, and 9 from this state. Twenty of these are supported from the funds of the institution, and three others receive assistance.

At the commencement of the institution, it was apprehended by its friends that the greatest difficulty would be in obtaining

funds: in this they were correct. No person, except ISAAC DAVENPORT, Esq. of Milton Mass. who presented a valuable tract of land, as a scite for buildings, has favored it with a *large* endowment. Its support, besides what it has received from the society for theological education, has been derived from annual subscriptions and occasional donations. These have never produced an income more than sufficient to meet the current expenses from month to month; and recently in consequence of an increase of beneficiaries, this has been quite insufficient: yet all who have applied have been received, and this day a new applicant was encouraged. But under present embarrassments, it is doubtful whether this course ought farther to be pursued. It may be, we are presuming too much on the generosity of the christian public—or, to express myself more properly, on the favor of Him whose are the silver and gold, to enable us to redeem our pledges.

Perhaps the institution is now approaching the trial by which its destiny is to be decided; and what neither the inexperience of its friends, nor the opposition of its enemies could effect, may be accomplished by indifference. The advocates of the plan of education here adopted, consider its utility as demonstrated. They have witnessed the proficiency of the students, and their success as preachers, and they are satisfied. They do not now support the system to try an experiment; but as having successfully passed the trial. With this impression on their minds, they feel as if it were on the minds of *all*. They forget that others do not see with their eyes, hear with their ears, and feel with their hearts. Hence a relaxation in efforts which are necessary to maintain the system until it shall have produced the conviction in others which it has in them.

That many have doubts respecting the utility of the establishment is certain; and it is equally clear to my mind that many conscientiously withhold their patronage. Charity-towards such persons becomes me, for I was one of their number, and perhaps as sincerely so as any one; but I have become a convert to experience. The operations of the seminary, and their consequences, have removed all my doubts; so that, with my present feelings, I can no more withhold my support from this, than

from all the religious establishments in our land.

Much of the importance of this seminary cannot be seen by one who is ignorant of the moral situation of this part of the state. He may be told how flourishing a country we have ; but must also know how destitute of the means of religious instruction, and how favorably situated this institution is to exert a salutary influence on the surrounding population. You may descend to detail, and inform him that in the county of Penobscot, in the shire town of which this seminary is established, there are twenty-seven incorporated towns, and thirteen organized plantations ; yet but one congregational minister is settled, and not more than four of respectable education of all denominations ; that the adjacent counties are not better supplied ; but that the situation of this seminary enables the professors and students, with great convenience, to diffuse much religious instruction through this region ; that frequently, on the sabbath, eight or ten meetings, for religious worship are conducted by them ; and that their labours are well received : yet he will not feel the importance of the subject as he would after spending one day in visiting the new settlements and villages in this vicinity. Thus the very circumstance that the institution is so located as to be constantly doing good becomes an important reason why its character and usefulness are no more known ; and consequently why it enjoys so limited a patronage, and suffers under such perplexing embarrassments.

A confidence, that by the judicious efforts of the friends of this seminary, in diffusing correct information respecting it, many doubts may be removed, many who are ignorant of its character and wants may be informed, and many who have become indifferent may be excited, and thus an increase of patronage be secured, has influenced me in adopting this method of bringing it before your readers.

DANIEL PIKE, *Treasurer.*

Theological Seminary, (Bangor, Me.) }
December 4, 1822. }

"It will be seen above that Connecticut furnishes a portion of the students, it may be proper to add, though not by way of censure, that the patronage has not been quite in proportion to the amount drawn by her sons.

"Donations in money, clothing or classical books, may be lodged at this office, or at the office of the Boston Recorder."

MISSION AMONG THE CHOCTAWS.

From the Missionary Herald.

MAYHEW.

Extracts from the Journal of the Mission.

[The Journal states, that intermittent and remittent fevers, of an unusually malignant type, have prevailed, not only through the Choctaw nation, but through the western country generally.

On the 5th of October last, Mr. Kingsbury commenced a journey to the south-east part of the nation. His object was to select a scite for a new school, and to make arrangements for putting the school into operation. Two days afterwards, Mr. Jewell left Mayhew to join company with Mr. Kingsbury at the residence of the "Mingo," (or principal chief,) about 20 miles from Mayhew.—For the support of the contemplated school, an appropriation of \$1,000 annually, for 16 years, was made by the Choctaws, in March 1820 ; but various circumstances have prevented its establishment till the present time.]

Face of the Country.

The course, which the brethren travelled after leaving Mayhew, was S. by E. The first 40 miles was through a level, rich prairie country interspersed with copses of trees, like islands scattered through the ocean. But generally the woodland was most extensive, and appears to form the ground work, in which the prairies are interspersed. The margin of the creeks, for a considerable distance, were covered with heavy timber, principally oak, and hickory. The country, though extremely fertile, has but few inhabitants. This is owing to the want of water. There are scarcely any springs that appear on the surface, and all the small branches or brooks are dry through the summer and autumn. Probably there are many springs concealed under the rich, alluvial soil, which, if the country should be inhabited by civilized people, would be found by a little digging. This has been the case at Mayhew. Only two streams of running water were found in the above distance of 40 miles. The first was Catawpa, five miles from Mayhew ; the other was Ooknoxibee, a large creek which empties into the Tombigbee, about 60 miles below the mouth of the Ooktib-be-hah, and about 150 miles above St. Stephens. The largest creeks in this country are small, at this season of the year, and may be easily forded ; but in the winter they become large, and frequently overflow their banks to the extent

of from one to three miles. This renders travelling in the winter season, extremely difficult. From a dry and hard road, which is almost every where found in the autumn, the country is suddenly transformed into a region of mud, with extensive swamps covered with water, and large overflowing creeks.

At the distance of 40 miles from Mayhew, the brethren left the military road, which leads to New Orleans, and took a course more easterly, in a direction towards St. Stephens. The remainder of the way was through a woody country, some part of which was very hilly, through a barren soil, and many small streams of pure water.

Scite of a New Station.

At the distance of 100 miles after leaving the military road, the brethren arrived at what are called the Long Prairies, near where the line, which separates the states of Mississippi and Alabama, intersects the dividing line between the Choctaw country and the white settlements on the south. At this place resides H. Nail, an aged white man, or as he is called an "Indian countryman," who married a "quarter-room" Choctaw woman. He has had 13 children, 12 of whom are living. His son, about 25 years old, an industrious, intelligent man, is settled near his father, and has a family of small children. These people have done much to improve the condition of the Choctaws in this part of the nation. Joel Nail, the son, is captain of the "light-horse," or regulating company in this district, and has much influence with the principal captains. They are very friendly to the object of the missionaries.

[The "light-horse" here spoken of, consists of a company of ten men appointed to act as a patrol, for the purpose of punishing offenders, collecting debts, &c. This company had its origin at a general council in the N. E. district about a year before; and was the first instance of the organization of a civil power among the Choctaws, for the purpose of executing the laws.]

As many conveniences were found in this neighborhood for the accomodation of a school, the brethren, after mature and prayerful deliberation, determined to make the first establishment at this place. A scite was selected within about half a mile of the above families. It is on the east side of the Buckatunnee, a large creek, which runs southerly and empties into the Chickisahha. Preparations were

immediately made to have some cabins erected, and a supply of provisions secured.

[Two saw-mills, and two grist-mills are within seven miles; and a blacksmith's shop is within three miles. Provisions of various kinds can be obtained in the neighbourhood. The scite is about two miles from white settlements; about 25 miles from the nearest landing place in the Tombigbee, and 50 miles N. W. of St. Stephens.—The intelligence which follows, in respect to the progress of Indian civilization, is certainly very important. It will perhaps occur to the minds of our readers, that no attempts to suppress intemperance on this Christian, civilized land, have had half the success, which has attended those made among the Choctaws.—The dreadful custom of destroying infants, with its remedy, is brought distinctly to view. Every where, "the dark places of the earth are full of the habitations of cruelty."]

The prospects of this part of the nation are encouraging, as it respects civilization. Several important laws have lately been made by the chiefs, and promptly executed by the regulating company.

Law for the suppression of Intemperance.

The object of one of these laws is, to suppress intemperance. For a long time, the Choctaws have carried on a great trade in whiskey. Those who could raise money, or who had cattle to dispose of, would purchase large quantities in the settlements, for the purpose of retailing it at a great advance upon the first cost. Four years ago, the price was one dollar for a bottle containing about half a pint. No sooner was it announced, that a cargo of whiskey had arrived, than all within hearing would assemble, and never quit the place till it was consumed. Those who had money would give it. When that was wanting, clothes, blankets, guns, and every species of property, would be freely given in exchange for whiskey, with very little regard to the comparative value of the articles. It would be impossible to describe the evils, which resulted from the practice. Poverty, wretchedness, quarreling, and murder, filled the country.—This is now wholly stopped in this part of the nation. What could not be checked by the influence of the government, or the strong arm of civil power, is now completely put down by the Choctaws themselves.

Law respecting Infanticide.

Another important law is against infanticide. From time immemorial, the Choctaws

taws have considered this no crime. Hundreds of helpless children have been inhumanly murdered by their parents. A young man takes a wife, and having no means of supporting a family, soon leaves her. The woman seeing herself deserted, says her child has no father to provide it a blanket: it had better be dead than alive. Sometimes it is destroyed before birth. Sometimes the mother digs a grave, and buries it alive, soon after it is born. Sometimes she puts it to death by stamping on its breast, by strangling it, or by knocking it on the head. Yes! this horrid practice has prevailed for ages among the Choctaws! Thanks be to God, it is now likely to be effectually checked.

A woman was lately brought before a council of captains and warriors in the district, charged with having killed her infant child. On trial it appeared, that when the child was three days old, she killed it by knocking it on the head with a pine knot. She was tied to a tree, and whipt till she fainted. Her husband, who had instigated her to this deed, was punished in like manner. This was the first punishment inflicted, in this nation, for infanticide; and, it is believed, the practice will soon be abandoned, at least in this district.

Different Indian Clans.

On the 16th, Mr. Kingsbury left Mr. Jewell to make further arrangements relative to the school, and proceeded, in company with Mr. J. Nail, towards the Chickisahha, Hawahnee, and Sixtowns. These lie in a N. W. direction from the scite selected for the school. After travelling about 25 miles, they crossed the Chickisahha. Near this place, which is about 25 miles north of the southern boundary of the Choctaw nation, the French formerly had a fort, and a Roman Catholic church. It is said that, in high water, they brought large boats up the river to this fort. At this season of the year, the Chickisahha* is not more than 30 or 40 yards wide; and the navigation would now be much obstructed by trees. Large boats are sometimes, with much difficulty, brought as far as Winchester, 50 miles below.

After having gone five miles from the river, they came to a place where about 500 men, women, and children were assembled to attend a ball-play. The Chickisahha and Huwahnee captains were on

the ground. The usual dance was for a while postponed, and the captains and warriors assembled to hear a short talk relative to the school. They were highly pleased that a school was to be opened near them, and declared themselves satisfied with the scite that had been selected.

From this place, Mr. Kingsbury proceeded westerly through the Sixtowns. This is by far the most numerous clan in the S. E. district. On this account, the whole district has frequently been called the Sixtowns, but improperly. It comprises four clans,—the Chickisahha, the Huwahnee, the Sixtowns, and the Coonshas. Formerly they lived in six compact towns, but are now scattered over the country for the convenience of wood, water, and agricultural pursuits. Each of these clans is under the direction of a principal man, or leader, who, since the war, in which the Choctaws were employed with the United States' troops, are called captains. These captains are under a chief, who is styled Mingo, or king.

[The captain of the Sixtowns, whose name is Hwoo-la-ta-hoo-mah, or, in plain English, *Red Fort*, is an active, energetic man; possessing a great share of intelligence and firmness. He rejoiced much that there was to be a school in the district; but was very sorry it was not to be in his clan. As the school at the Long Prairies was designed to be small, and it was desirable that there should be two in the district, Mr. Kingsbury gave assurance, that he would write to the Prudential Committee to have good persons sent out, to open a small school among his people. Hwoo-la-ta-hoo-mah himself also wrote a letter, stating the laws he had made for the government of his people, and his wishes relative to a school. This letter has been received. Possibly the language was dictated by some white person; but, for ought that appears, the hand-writing is his own. The writing is not elegant; but then it is not bad; and it often becomes our duty to read letters, which are less plainly written. Excepting a few cases of punctuation we give the letter unaltered.]

LETTER FROM THE CHIEF OF THE SIXTOWNS.

*Sixtowns, Choctaw Nation,
Oct. 18, 1822.*

Hwoo-la-ta-hoo-mah, chief of the Sixtowns to the Society of good people, who send Missionaries to the Choctaws.

Brothers, the first law I have made is, that when my warriors go over the line

* In former communications, the name of this river has been spelt Chickasawhay. The above orthography corresponds with the pronunciation, the accent being on the penult. [*Mis. Herald.*]

among the white people, and buy whiskey, and bring it into the nation to buy up the blankets, and guns, and horses of the red people, and get them drunk; the whiskey is to be destroyed.

The whiskey drinking is wholly stopt among my warriors.

The Choctaw women have long been in the way of destroying their infants, when they did not like to provide for them. I have made a law to have them punished, that no more innocent children be destroyed.

The Choctaws formerly stole hogs, and cattle, and killed them. I have appointed a company of faithful warriors to take every man who steals, and tie him to a tree, and give him thirty-nine lashes.

It has been the custom with the Choctaws, when there are three or four sisters, and they marry, that they all live together in one house. I do not want it to be so any longer. I have told them to move away from each other, and settle by themselves, and work, and make fields, and raise provision.

The Choctaws have taken each others' wives, and run away with them. We have now made a law that those who do so, shall be whipt thirty-nine lashes. And if a woman runs away from her husband, she is to be whipt in the same manner.

The Choctaws, some of them, go to Mobile and New Orleans. I have told my warriors to stay at home and work; and if they go, and do not get back in time to plant corn, their corn is to be burnt down.

The number of men, women and children in the Sixtowns, is 2164.

I want the good people to send men and women to set up a school in my district. I want them to do it quick. I am growing old. I know not how long I shall live. I want to see the good work before I die. We have always been passed by, and have had no one to advise and assist us. Other parts of the nations have schools; we have none. We have made the above laws, because we wish to follow the ways of the white people. We hope they will assist us in getting our children educated.

This is the first time I write a letter. Last fall the first time we make laws. I say no more. I have told my wants. I hope you will not forget me.

HWOOLATAHOO-MAH.

[Some may smile at the above system of jurisprudence; and some, perchance, may feel the need of professional skill, to explain the latter part of the statute which respects the going to Mobile and New Orleans. For ourselves, we regard these

laws as the certain prelude of a more perfect code. The evils which they aim to suppress, viz. intemperance, infanticide, idleness, &c.—are the very evils, which were hurrying the Choctaws to final ruin as a people.

The laws are as wise as those, which have marked the rise of any other nation from a state of absolute barbarism; and they exhibit all that simplicity in form and language, which always characterizes the productions of a people in the incipient stages of civilization. A complex system of jurisprudence, is the price of great improvements in the social and civil state.

Mr. Kingsbury remarks, that some active and well disposed young half-breeds, (particularly Joel Nail,) were instrumental in procuring these laws.]

A VISIT TO THE WALDENSES.

A correspondent of the London Jewish Expositor has written for that work, the following account of a visit to this interesting people; in it, will also be found some historical notices respecting them.

*Val Lucerna, Piemont, Italy,
August 23, 1821.*

Gentlemen—Those who are labouring to promote Christianity in the world, will, doubtless, take an interest in the churches of Christ planted in these vallies; the preservation of which, after ages of horrible persecution and bloodshed, seems no less marvellous than that of the Jews, and certainly can only be attributed to the same divine power which kept the burning bush from consuming;—which is at once the emblem of the Hebrew nation, and the device of this people, having for its motto, "Quamvis uror, non comburor." Their number was formerly very great, and they were spread over various parts of Italy, until that diabolical engine of popery, the Inquisition (blasphemously called the holy) was set to work to extirpate them; and Satan was so far permitted to bruise the heel of Christ in his followers, (Genesis iii. 15.) that the remnant at this day does not probably exceed 18,000. They inhabit three vallies, called Lucerna, Perouse, and St. Martin, and have thirteen pastors, and twenty-six churches and chapels. The three vales comprise a space of about twenty-four square French leagues, five sixths of which consist of arid soil. Beyond these limits, no Vaudois can legally possess land, or fix his habitation. It is not, however, my purpose, to give a full history of these ancient Christians, but merely to advert to a few circumstances. During a sojourn of ten weeks in these vallies, I have examined with some attention, the old records preserved by the Vaudois churches; whose antiquity may clearly be traced to the eighth century: and, according to one of their best historians, who wrote in 1669, even to the apostolic period. Indeed we may easily im-

agine them to derive their origin immediately from the church which was planted at Rome ; for St. Paul, in his epistle to that church, writes, " I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world. " " For your obedience is come abroad unto all men. " (Romans i. 8. xvi. 19.) The bold protestations of Claude, Archbishop of Turin, against the abuses and innovations that the Roman pontiff wished to introduce into the church of Christ, drew down the thunders of the Vatican upon this people, who then belonged to his diocese, and from that period to this hour, viz for one thousand years, they have suffered more or less by fire and sword, imprisonment, massacres, proscriptions, vexations, and restrictions. Though always *Protestant* churches, they cannot properly be termed *Reformed*. The name by which they have always been known is, the *Gospel-churches*; while that of *Heretical* ought to be applied to their adversaries, who separated themselves from the apostolic churches, which once covered a large portion of this fair region; for besides Piemont, they flourished in Lombardy, Tuscany, the Genoese territory, and Calabria. Their preachers travelled through various countries in Europe,—Hungary, Bohemia, France, and Switzerland, and their pure doctrine found its way even to England. Some erroneously suppose Valdo, of Lyon, to have been the founder of these churches, but the French name of Vaudois, or Italian of Valdesi, (whence our word Waldenses) which signifying Valley-men, has always been the appellation of these Christians. Valdo himself received his doctrine from them, and began to spread it in France, A. D. 1160 ; from whence it passed into England ; so that all the churches in England were more indebted to the churches in Piemont, than is commonly known : and if this be true of England, it is equally so of the Western Protestant part of Europe, the United States of America, and wherever the Gospel has been since planted by any of those Reformed churches. One of the Vaudois historians relates, on the authority of an adversary, that the doctrines held by them in 1618, were the same as those maintained by their forefathers, and a manuscript Treatise, entitled, *La Nobla Leison*, dated A. D. 1100, and containing their doctrines, may still be referred to ; a copy being deposited in the University library of Cambridge. These doctrines were adopted by Wickliffe, who, it is said, won the hearts of many of the English, and many of them persons of rank ; and further, that a student carried a work of Wickliffe's to Prague, where it was read with avidity by John Huss.

The churches are governed by a Moderator, who is a Dean, with an assistant and secretary under him. All ecclesiastical arrangements are submitted to the triennial synod for confirmation or other decision. A pastoral visitation of each parish takes place once a year, when all the parishioners assemble at an appointed spot in the district or quarter (of which there are ten in La Tour) on which occasion

prayer and praise are offered, and an exhortation is given to the assembled families, who are afterwards made acquainted with the pecuniary, and other succours, received from England, and elsewhere. During the five winter months, Schools are established in each district, but the Parochial Schools continue throughout the year : to these a Sunday school has been recently added. One Bible and one Tract Society have existed here for about five years, and the word of life is rapidly spreading by means of both ; but all books must be brought to them (not, however, without heavy expenses for duties and carriage,) printing being interdicted to them : the ecclesiastical language is French. I have attended a Bible Committee meeting in the valley of Perouse, where I had the satisfaction to see nine of the thirteen pastors ; several of whom had to perform a very fatiguing journey on foot, over mountains ; one for five hours, and another, from the remotest church, six. I was welcomed by one of these ministers (a man of seventy, with silver hairs and venerable aspect, who took two hours to join the meeting) with these words, " We are always happy to see Englishmen among us ; they are our friends and protectors. " Besides Bible and Tract Societies, they have recently contributed about £22. toward the Christianizing of the heathen, by a collection made in the churches for the Missionary Institution at Basle, and small sums are sometimes raised in the same way for the relief of the sick and needy ; for their poverty is such, that they cannot afford to build either hospital or alms-house, so that it is no uncommon thing for the poor to beg from house to house with pastoral certificates : one of whom strongly recommended for piety by the Moderator, yet clothed in rags, was relieved by me ; and another, who was passing from one parish to another, was pointed out as a man so well acquainted with Scripture, that he had once put to silence a Romish priest. I have witnessed three infant baptisms, one marriage, and one funeral. As some may be curious to know how the water is applied by these primitive Christians, I will briefly inform them. The babe, which was five days old, on one occasion, was held by one of the godfathers : on his right stood the female sponsor, and on his left another godfather. The baptismal service was read from the Liturgy. The woman poured the water from a phial into the hands of the minister, who, on pronouncing the words, " I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, " let the water fall from between his hands on the face of the infant. The marriage was between two peasants ; the couple were preceded by music and accompanied by their relations and friends, to and from church ; and a pink ribbon was presented to the writer by the bride, after the knot was tied. Nothing merits particular notice in the funeral rite, but the face of the corpses being uncovered, until ready to be committed to the earth ; then the cover of the coffin is fastened with nails, after a napkin is spread over the face. The reason assigned

for this exposure is, because the Romanists affirm, that as soon as a Protestant dies, Satan carries him off soul and body. The Vaudois, therefore, wish to prove to all persons of common sense the malicious falsehood of their enemies, as far at least as it relates to the body. There is always an exhortation at the grave, to the by-standers. Besides the above solemnities, I expect, in a few days, to sit down in the company of many of these ancient confessors, at the table of our Divine Master, whose dying words were, "Do this in remembrance of me."—The church of La Tour, from whence I write, stands on the acclivity of one of the Alpine mountains, and much resemble (as others do which I have seen here) a village church in England. It is of stone white-washed, which forms a pleasing contrast to the surrounding verdure. The congregation on the sabbath is numerous, and apparently serious and attentive. The men and women sit separately, and are remarkable for great simplicity of dress and manners, in both which they are easily to be distinguished from the Romanists. Their general moral character is honesty, kindness, and hospitality. I have been repeatedly pressed to take wine, when passing the cottages of peasants. An elderly man who discovered me to be a stranger, asked if I was from England, and when answered in the affirmative, his countenance brightened with joy, and he was so affected, that he could scarcely articulate these words, *We are one people*. Another, an aged saint of eighty-two, speaking of the British said, *We are brethren*. A singular act of love to enemies, in transporting over mountains on their backs, some hundred wounded French soldiers into France, proves, that their faith is not in the head only, but that it works by love in the heart. The following instances of piety have either come to my knowledge, or have fallen under my own observation. Between the morning service on Sunday, at half past eight, and the afternoon prayer at one, it is not unusual for families, who reside at some distance from the church, to assemble in summer under a shady tree, to read the Scriptures, and sing psalms; and in winter, I am told, they often meet in barns for the same pious purpose. They take great delight in psalm singing. I once met a man with a book in the fields. What are you reading my friend? I enquired. The Psalms, Sir, was his reply; *they are my only consolation*. Another case occurred of a rustic girl, who, while tending her grazing yoke of white oxen (the prevailing colour) employed her mind in singing praises to her Saviour, holding with one hand her book, and with the other her distaff. The serenity of the evening responded to her voice, which echoed through the beautiful vale of Lucerna. British Christians! a Romish bishop in this vicinity, who has been but three years in office, has, I am told, predicted that there will not be a protestant in these vallies, seven years hence, if he continues in his present station. O let not this prediction be verified. I will not conceal from you, that various artifices are practised to proselyte the unwary, and

even bribery is not withheld, the souls of Protestants being valued by those zealots from 12l. to 40l. sterling, (Rev xviii. 13). Remember these churches therefore in your prayers, Remember them in your efforts to do good. *Continue their friends and protectors*. They stand in need of your help. They cry for it to you, whom they acknowledge as brethren; as one people with themselves. This is their petition: "We most humbly intreat all the Evangelical and Protestant churches to consider us, notwithstanding our poverty, and the paucity of our numbers, as the true members of the mystical body of Jesus Christ, *suffering for His holy name*; and to continue to help us with their prayers, and all other kind and charitable offices, such as we have already largely experienced; and for which we thank them with all possible humility, and heartily implore that the Lord will himself recompense them with the blessings of his grace in this life, and of his glory in that which is to come." Those who compassionate this oppressed people, now have an opportunity to exercise their benevolence through the Committee, which, I hear, has been appointed in London, for the purpose of receiving the contributions of Christians in behalf of these poor brethren. Should any sums be sent to you, gentlemen, for their benefit, I hope you will not decline the trust—Victor, and "*They of Italy salute you*." Grace be with you all! Amen.

From the Christian Herald.

REVIVAL OF RELIGION.

DICKINSON COLLEGE, CARLISLE.

In the midst of mercies and of judgments, how delightful is the assurance that the people of these United States are not forgotten before the Lord. He has been mindful of his covenant.

If pestilence, wasting sicknesses, and death, have visited many parts of our country, to humble, to solemnize, and to awaken us, yet God has been pleased, in many places, also to vouchsafe the healthful influence of his grace; sanctifying the dispensations of His providence for the salvation of precious and immortal souls. Revivals of religion, commonly so called, are blessings almost peculiar to this country; and for which every heart, that breathes adoration to God, and benevolence to man, is bound to be grateful to the Author of life, the giver of every good and perfect gift. We are often forcibly reminded of the prophet's declaration in past ages, "in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."

In many instances the Lord hath mercifully sent the showers of his grace on

our seminaries of learning, consecrating by his Holy Spirit the tender affections of youth to the love and service of the Divine Redeemer of their souls. Dickinson College, lately, resuscitated at Carlisle, has been favoured with a revival of religion, as well as a part of the Rev. Mr. Duffield's congregation in that borough.

In the months of September and October last, some dispensations of providence in the surrounding country, were of a nature calculated to awaken reflection. The preaching of the pastor was faithful; his attention to pastoral duties diligent; and his prayers for a revival of religion ardent and persevering. The communion season, in the early part of November, was unusually solemn, and some of the young men in College were seriously impressed. One or two of them applied for Christian instruction. On the 16th of November took place the death of Mr. James Hall Mason, a young gentleman who had graduated in June last, and had for two months taught the grammar school with much approbation. He was the fourth son of the Rev. Dr. Mason, president of the College, and a youth so pious, amiable, and exemplary, as to have commanded, in an uncommon degree, the affections of his youthful companions, and the sincere esteem of a respectable community. It was remarked, that no decease, within recollection, has produced so powerful an effect on the public feeling. The young men in College, by whom he was greatly beloved, were penetrated with grief at the sudden decease of their youthful friend, and some of them, on that very day, were roused to a sense of their own danger, and to call on the name of the Lord that they might be saved. The funeral was numerously attended on the following day, and the address at the grave, delivered by the Rev. Mr. M'Cartee of New-York, proved pungent and powerful, so that the whole assembly were bathed in tears. In the College there were, from the beginning of the present session, ten youthful professors of religion, of decided piety. From them, accounts reached Mr. Duffield, two days after the funeral, that there were eight of the students deeply exercised about the state of their souls; the number soon increased to fourteen. The eight that were originally impressed, had some bosom friends in College, who felt alarmed at the rashness (as they deemed it) of the young converts; fearing it was only a temporary excitement which would wear off, and leave them with the

reproach of being hypocrites or backsliders. Frequent interviews, however, assured the friends of the young inquirers, that the work of grace in their hearts was genuine; and their conviction and sincerity likely to ensure a consistent and persevering profession of religion.

This produced a most happy effect; the doubting advisers became themselves also earnest inquirers; and, blessed be God, were enabled to lay down the wisdom of this world at the foot of the Cross, and with their affectionate friends, to desire the sincere milk of the word, that they might grow thereby. Some of them passed through deep exercises of mind, of fasting, and agonizing prayer, before they received that hope that maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us. They immediately formed themselves into a Society for prayer, and met weekly at the hour when the new enquirers, and those of the students who came for the first time, were to meet in private with the Rev. Mr. Duffield for religious instruction and direction. In the College rooms, where the occupants were of the number thus awakened and comforted, morning and evening worship was attended to in the manner usually followed in family worship. The peace and joy which filled the minds of those dear young men, led them forth as zealous missionaries to plead with their fellow-students yet careless, to seek after God; and to persevere in seeking until they found him. The first arrow which seemed to fasten in their youthful minds was the fear of death: "were I called by rapid fear, as James Mason was, to pass into eternity, have I a solid hope for my immortal spirit that all would be well in that interminable home of the soul?"

Aware of their past neglect, of the value of the soul, of the possibility of sudden death, of their absolute dependence for temporal life, from hour to hour, on that God whom they were daily provoking by their sins, they perceived the necessity of immediate attention to this, of all others, the most important object, and betook themselves to prayer, reading of the word of God, and anxious inquiries of their spiritual guides, "What they should do to be saved?" It is worthy of observation also, that as each of them found peace, it was generally given by the powerful application of some comforting promise in the sacred text to the heart and conscience (we have reason to trust) by the Spirit of God. It was a work truly delightful to behold some-

times two, at other times four new students coming forward as humble and anxious inquirers after the way of salvation.

The number of the awakened soon increased to twenty-six; and now there are probably thirty-five, of whom good hopes are entertained for thirty, as being truly regenerated by the Holy Spirit, and united by a living faith to that dear Redeemer who is the living vine, able to nourish all the living branches to eternal life.

This number, added to the ten originally pious, form a happy proportion of the whole number of students, in Dickinson College which does not exceed seventy-seven. Nor is the mere profession of religion the only fruit of this revival. The awakened students display in their whole conduct the lovely deportment of the disciples of the blessed Saviour, and a noisy College is now transformed into the peaceable order of a regular family!

An opposition was at first manifested by some of the students, and a regular organization threatened to counteract the religious exertions of the new converts. One or two of these fell off from the ranks of opposition, and became themselves warmly engaged on the side of truth. A seasonable and powerful address from the Rev. Doctor Mason, put an end to all show of opposition; and the attendance of the students on many religious exercises of a public nature became almost general.

This special attention to spiritual things was not confined to the College, but was found to prevail in a proportion of Mr. Duffield's congregation. He appointed an inquiring meeting on Monday evening the 25th of November, when there were present about sixty persons from the College and congregation.

At this meeting, one of the ministers found himself seated between a hoary headed man of seventy years, and a boy, of ten, a Sunday Scholar, whose softened heart bore testimony to the work of grace.

Turning from the youthful disciple, the minister thus addressed the aged inquirer, are you come to teach, or to learn? Surely thou art not come here to learn of me. Oh yes, was the reply; though old in years, I am but a babe in the spiritual life.

A lad of fourteen, who had been able to give a touching and satisfactory account of his passing from darkness into light, and of his resolution to serve the Lord in the strength of his grace; was asked if he had any difficulties? With a solemn air, and after a pause, he said, "the suggestions of Satan trouble me; if I pursue the course I have now entered upon, I shall forfeit the

pleasures of this world, and his suggestions trouble me at times."

During a visit of nearly a fortnight, the Rev. Mr. M'Cartee was actively engaged in forwarding the good work; and his ardent preaching evidently accompanied by a divine blessing.

Mr. Duffield has the happiness to find in the Rev. Professor M'Clelland, a diligent, evangelical, and able coadjutor. The Rev. Mr. Ebaugh of the German Church gives all the kind and cordial assistance that the cares of his own congregation will permit.

On Saturday, evening the 30th November, Mr. Duffield held a meeting of his church members, in which they mutually engaged, as in the sight of God, to be more alive to the spiritual interests of themselves and others; and to do all in their power by prayer and exertion to forward the good work now going on; and to avoid whatever might prejudice sinners against the religion of Christ. At the next inquiring meeting on the 2nd December, there were about seventy present, and lately there have been 85, at a time when it was known that about 15 or 16 who had obtained a hope were absent.

May a gracious God continue to vouchsafe the influences of his holy Spirit, until many more shall be added to the Church of such as shall be saved. The statement of facts given above is no doubt correct, and may be acceptable to many readers. It is impossible, however, to impart the spirit, the life, the mourning, and the joy alternately in exercise, where a revival of religion extensively prevails. Christians of experience appear to have their graces rekindled anew; new-born Christians are lost in admiration at the view imparted by faith of the glory of God, the love of Jesus and the sanctifying influence of the Holy Spirit.

Parents rejoice over their children; brothers embrace in spiritual joy; the word is preached with power, and received in love; gracious affections flow out, and the weeping, yet rejoicing, assembly gives an animating hope that God is near.

New-York, Dec. 30, 1822.

NEW-HAVEN, JANUARY 18.

SUPPORT OF THE MINISTRY.

That those who devote themselves to the sacred employment of imparting religious instruction, and of administering the ordinances which God has instituted to their fellow men, should receive from them a competent support, has been, in all ages, almost universally granted by those who

have believed in the divine institution of the ministry of reconciliation. A truth so obvious from the very nature of the case, and which receives also the sanction of the divine word, has found few to oppose it, whose sentiments upon any subject would be worthy of very high consideration. A few however in every age, and in every place, appear to possess a constitutional love of opposition to the plain and approved course of duty; and in this case where the love of money comes to the aid of the love of singularity, an alliance is formed which no argument can oppose, and which will never yield unless the word of God is permitted to exercise its just and controlling influence upon the heart. We are not ignorant that to this word some have resorted in justification of their conduct, and from the fact that it proclaims a free salvation, infer that the proclamation of it should also be without money and without price.

But is this practicable? A minister must give himself to reading, to exhortation, and to doctrine. He must give himself wholly to these things, that his profiting may appear to all. Can then any person who properly considers this subject, suppose that the faithful minister has no claim upon those to whom he ministers?—Will he not rather acknowledge that such a labourer is indeed worthy of his hire? To all good men it should be a matter of deep regret, that many able and faithful clergymen do not receive the support to which they are so well entitled, and in unwilling ears are obliged to sound the question, “If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?”

The mode of affording them support, whether a salary should be named, or the donations of the people be relied on, has been a subject on which a variety of opinions have been offered. Much that has been said against assigning ministers a fixed salary, we must consider as advanced from sectarian motives. When a minor denomination is struggling for an establishment, efforts are generally made to lower those already existing, as this is a much easier method of producing a level than to rise to equality by the open but long, and in given cases, perhaps, difficult path of honourable exertion. Few topics are more easily insisted on, or listened to with more interest than those of money-saving, and when scruples of conscience, can be added to those of avarice, men can be induced to sign off by dozens. The places are not few where the impolicy and the sin of contributing an inconsiderable part of a salary, which is but itself a pittance, has formed the morning song and the evening harrangue, of a few interested and disorganizing men, until they have had the joyous opportunity of witnessing the shutting up of the sanctuary and the removal of the candlestick out of its place; and if haply on

the ruins of one society, another of a more acceptable character has arisen, and the question of the support of a minister returns, it receives perhaps the answer which it ought, and the only difficulty seems to be how it shall be accomplished without condemning their former measures. We are gratified however in believing that the propriety of affording a minister a proper support, is acquiring advocates. The respectable denomination of the Baptists is beginning to speak a language upon this subject which we are pleased to hear. By a reference to the 461st page of this volume of the *Intelligencer*, the reader will find the sentiments of one of their churches on this subject, and unless we are misinformed, *stated salaries* are in many places assigned to their clergymen. The article referred to recommends “a more systematic and liberal support of ministers of the gospel,” and says “whether he [the minister,] abounds in wealth, or is as poor as Lazarus, let him proclaim the doctrine of Paul that the labourer is worthy of his hire, although some persons should cry *hireling*.”

A salary should be secured to every settled clergyman. Upon the question whether this should be raised by tax, or by subscription we do not enter. The former is the most equal, and generally the most secure method, but good men should readily adopt that which is the most acceptable to the majority, using every proper method of securing permanency to the latter, should that be adopted.

The amount of salary, is a question which must be determined in some measure by the ability of the people, and by the expense of living in particular places. It appears to us reasonable that a rule which has a place in the other transactions of life, should here too be considered,—the expense to which the man who serves us has been put in order to qualify himself for discharging the duties he performs, and the expense also incidental to their performance. Now it is well known that most clergymen have necessarily expended considerable sums in obtaining their education, which were advanced by their parents as a part, and in many cases, as the whole of their inheritance, or it may be they are in debt for the expenses of the Academy or the College. Libraries they should have, and even in this age of books, they form no inconsiderable item of expense. Nor should it be forgotten that their office brings company, and that, in a proper manner, they must fulfil, in accordance with scriptural precept, the duties of hospitality. The salary of a clergyman, should also be such that if his days are prolonged beyond the period of activity, the evening of a useful and laborious life, should not be rendered uncomfortable by the pressure of want; and is it too much to say that in many cases he should be able to give his children the advantages of that education

which parental kindness afforded to himself? Let not our readers be startled; we are not the advocates of great salaries, and in some places we think them sufficiently ample. We never wish to see them increased to that amount which would present sufficient inducement for a worldly minded man to engage in the service of the church. Our country is happily in a great measure free from an evil, which has obscured the glory of the Church of England, and the man who with us should become a minister from such motives would not be more destitute of piety than of judgment.

We believe that an erroneous opinion generally prevails with respect to the amount of support, received by Congregational and Presbyterian clergymen, when compared with that enjoyed by the ministers of some other denominations;—for instance with those of the Methodist Church. We are enabled from the best authority, to state the annual salary given their clergymen as follows:—

1. "The annual allowance of the travelling preachers shall be one hundred dollars, and their travelling expenses.

2. The annual allowance of the wives of travelling preachers shall be one hundred dollars.

3. Each child of a travelling preacher shall be allowed sixteen dollars annually, to the age of seven years, and twenty-four dollars annually from the age of seven to fourteen years; and those preachers whose wives are dead, shall be allowed for each child annually a sum sufficient to pay the board of such child or children during the above term of years: *Nevertheless*, this rule shall not apply to the children of preachers, whose families are provided for by other means in their circuits respectively.

4. The allowance of superannuated, worn out, and supernumerary preachers shall be one hundred dollars annually.

5. The annual allowance of the wives of superannuated, worn out, and supernumerary preachers, shall be one hundred dollars.

6. The annual allowance of the widows of travelling, superannuated, worn out and supernumerary preachers, shall be one hundred dollars.

7. The orphans of travelling, superannuated, worn out, and supernumerary preachers, shall be allowed by the annual conferences, if possible, by such means as they can devise, sixteen dollars annually."—*Meth. Discipline*.

The house rent of their preachers is also defrayed, and a sum also given for fuel and table expenses.

"It shall be the duty of the said committee, or one appointed for that purpose, who shall be members of our Church, to make an estimate of the amount necessary to furnish fuel and table expenses for the family or families of preachers stationed with them, and the stewards shall provide, by such means as they may devise, to meet such expenses, in money or otherwise: Provided the stewards shall not appropriate the monies collected for the regular quarterly allowance of the preachers, to the payment of family expenses."—*Methodist Discipline*.

Any person may therefore ascertain what would be the annual salary besides house rent, &c. of a Methodist clergyman, who has a wife and children.

Let it not be supposed, that we regret the increase of that fund which is sufficient for such an expenditure. We believe that in our new States, in our extending settlements, and in many other places, these ministers have, through the divine blessing, been the means of incalculable good. They have proclaimed the glad news of salvation where it had not before been heard, or where it had been disregarded, have had many souls as seals of their ministry who will be stars in the crown of their rejoicing, and we should consider the day in which the preaching of these heralds of the cross should cease, as one in which Zion should assume the garments of mourning.

One circumstance respecting the support which these ministers receive has been unnoticed. Almost the whole of it is derived from a fund, and they are not obliged to supplicate a collector to entreat the people to pay arrears withholden and for the want of which they suffer. Of this evil felt by many clergymen, some idea may be formed, from the following anecdote taken from the *North American Review*.

A country parish in New-Hampshire proposed to their pastor to raise his salary from \$250 to \$300 per annum. "Spare me, my christian friends," replied the worthy man, "it is a weary burden to collect \$250; I should be worn to death by trying to scramble together the \$300."

For the Religious Intelligencer.

INFIDELITY IN CHRISTIANS.

"*Except I shall see in his hands the print of the nails, &c., I will not believe.*"

In this land of gospel light where religion is thought honourable, there are many who neither believe the Bible to be the word of God, nor obey its precepts, who would no doubt be highly offended if you were to call them infidels. I am well acquainted with a man who was brought to see his lost condition as a sinner, and to a knowledge of the truth, by hearing that a christian friend had said in public that he was an infidel. At first his pride was much wounded and he was quite angry with the man; but it brought him to examine the subject and he found that the observation was too true. For in his heart he acknowledged afterwards that he did not believe the truths of the Bible to which he had always assented.

I have no doubt that there are many such infidels. And if I am allowed to judge others by myself, I believe there are many professing christians who as it respects some of the plainest and most im-

portant precepts and commands in the Bible, are infidels at heart and in practice.

Although I profess to believe in the promises of God, yet I have so much infidelity mixed with a little faith, that unless I have some visible tokens of their fulfilment, I soon get discouraged, and like Peter I begin to doubt; and if I am enabled by faith to lay hold of some kind promise that keeps me from sinking into utter despair, I usually sink into a state of inactivity and darkness of mind.

There are some things however which have come within my own experience of late, respecting *Revivals of Religion* and *missions* to the *heathen*, which have tended not a little to remove my doubts and strengthen my faith. Hoping that my experience may be useful to others who are *tainted* with infidelity, I will with your permission relate some of them.

I wish to be distinctly understood, that I have not come to the knowledge of what I am about to relate, by faith, or by the experience of others, for nothing but *matter of fact* will satisfy me. I had heard and read considerable about revivals of religion; but having never witnessed one, I concluded that they were made up principally of *sympathy*, *enthusiasm*, and *exaggeration*. I could not however deny, that great improvement in morals had been wrought in several places and on several individuals, within my own knowledge, by these revivals. And I dared not disbelieve the account given in the Bible of the great revival on the day of Pentecost, when many were pricked in the heart, and about three thousand souls were converted unto the Lord in one day. But this, my infidelity suggested, was a great while ago in the days of miracles, and we now live under a new dispensation. Some of my christian friends who had less infidelity than myself, contended that the promises of God extended even unto us, and that he was as willing to pour out his Spirit now as he was then. That he was waiting to be gracious, that he was even more willing to give his Holy Spirit to those who ask him, than earthly parents are to give good gifts to their children. This was a powerful appeal to my heart, and at times I felt considerably encouraged. But when I learnt that as a condition the great and sovereign God who had the hearts of all men in his hands; who knew all our wants and whose power alone could convert the soul would be sought unto by the "house of Israel to do it for them," I began to doubt and think that we did not rightly understand the subject—I could not

see how the prayers of such a sinner as I was, or the prayers of any number of such sinners united, could avail any thing with him who knew all our wants, and who knew what polluted, dependent, helpless, unbelieving creatures we were ourselves, and how often we had provoked him to anger—with these reflections I continued inactive and faithless.

Some christian friends, however with whom I associated, were not satisfied with this kind of reasoning. One said that God had regarded the prayers of men subject to like passions as we are; and that rain had been withheld and given in answer to prayer; and that God had even hearkened unto the voice of a man and caused the sun and moon to stand still. He said as an encouragement to prayer, that although God had promised to Elijah he would send rain, yet he found it necessary to pray—and pray again seven times, and continued in prayer till the cloud arose.

But notwithstanding all this reasoning, an awful stupidity prevailed, until some christians began to be alarmed at their own infidelity. At length some who had a little faith said one day with a degree of earnestness that I had never witnessed before—Come let us go before the Lord and pray for a revival of religion.—And when we began to pray, my infidelity vanished, even before I saw the little cloud like a man's hand; for he gave us an earnest in our own hearts while we were yet praying that he would answer our requests by pouring out his Spirit. And he actually did send his Holy Spirit, not only into the hearts of his children but upon hundreds of thoughtless sinners around us. And hundreds whom I had seen year after year living secure in sin, were actually awakened, and I believe converted unto God. This I believe for mine eyes have seen it—and my own ears have often heard those who were stout hearted and far from righteousness ask with a trembling voice and stifled groans, what must I do to be saved? and I have seen with my own eyes these same distressed converted sinners, whose countenance was the picture of despair, soon after rejoicing in the hope of the gospel. For the same Holy Spirit who had convinced them of sin had now revealed himself to them as that blessed Comforter which was promised. And while tears of joy ran down their cheeks, with looks that indicated more than words can express, that the kingdom of heaven was begun in their hearts, I have heard them declare that that they never knew such happiness

before ; and multitudes who had heretofore lived secure in sin without hope and without God in the world, have proved, that there is a reality in this change, by professing their faith in Christ, and living ever since, lives of godliness and sobriety.

These things I now believe for I have seen them, and on the subject of revivals of religion I am no longer an infidel. And I as firmly believe that these blessings were given from heaven in answer to prayer, as I believe that my parents ever gave me a piece of bread or any good thing because I asked them for it. But perhaps those who have never been concerned in a revival of religion, and have so much infidelity that they will not pray for one, will never believe this statement though a man declare it unto them.

I have some facts on the subject of *missions to the heathen* which I intended to state. But my infidelity whispers, don't trouble yourself to write them until you see whether they will print this or not.

THOMAS.

PALESTINE MISSIONARY SOCIETY.

The establishment of a Society of this nature by masons, is, in itself considered, a happy circumstance ; but when we view it as an example to the fraternity, it is of still greater importance. The different lodges in the United States might with the greatest ease do much for the diffusion of light and knowledge among ignorant and benighted nations. If the wealth, the talents, the numbers which they contain could be enlisted in this good cause, the most favourable anticipations might be indulged.

We trust that this Society will flourish, and hope that we shall be permitted to announce the establishment of others. From the National Pilot we extract the account of its organization, and also its constitution.

In pursuance of public notice given in the papers of the city, by the committee appointed for the purpose of drawing up articles of Association, to be adopted as the constitution of the New-Haven Masonic Palestine Missionary Society, and to solicit the subscription of the brethren thereto—a meeting of the members was held at the Lodge Room of Hiram Lodge, No. 1, on the 6th inst. at which time the following officers were elected for the year ensuing, viz :

Br. Hezekiah Hotchkiss,	President.
Rev. Br. B. M. Hill,	Vice-President.
Br. Jeremy L. Cross,	} Directors.
Zebul Bradley,	
Joel Alwater,	
Wm. W. Boardman,	

M. A. Durand, Cor. Secretary.

Sebastian M. Dutton, Rec. Secretary.

Philip Saunders, Treasurer.

Members of sister Lodges desirous of associating with their brethren in New-Haven, in promoting the benevolent object of this society, can be members of it by remitting the amount of subscription and their names, to the Corresponding Secretary, to whom all communications relative to the concerns of the society are to be addressed.

The following articles have been adopted as the Constitution of the "New-Haven Palestine Missionary Society," recently organized in this city.

ART. 1. Whereas the subscribers entertain a high sense of the utility and importance of associations for diffusing the Holy Scriptures among benighted heathen people, and having a particular desire to promote the happiness of our Jewish brethren, and others in Palestine, (who have been the highly favoured instruments in the hands of God of irradiating the world with the Heavenly and Masonic Lights,) we do agree to form ourselves into a society to be called the *New-Haven Masonic Palestine Missionary Society*, the sole object of which shall be to raise funds to be paid to the American Board of Commissioners for Foreign Missions, to be by them appropriated exclusively for the above object.

ART. 2. The officers of this Society shall consist of a President, Vice President, four Directors, a Corresponding and a Recording Secretary, and a Treasurer ; who, together, shall constitute a Board of Directors for managing the prudential concerns of the Society, a majority of which board shall constitute a quorum for the transaction of business.

ART. 3. Any "worthy free and accepted mason," may become a member by subscribing to the constitution, and paying annually in advance to the Treasurer, *fifty cents*, and by paying *ten dollars*, at any one time, shall be entitled to membership for life.

ART. 4. The stated meetings of this Society shall be held in New-Haven on the first Monday in January, annually, for receiving the report of the doings of the Society, and for transacting such business as may relate generally to the objects of it, and at which time the officers shall be elected by ballot a majority of votes constituting a choice.

ART. 5. A special meeting of the Society may be called by the President, or in

his absence, by the Vice President or next senior officer, whenever it may be deemed expedient, by giving one week's notice in any newspaper published in New-Haven.

ART. 6. It shall be the duty of the Recording Secretary to keep the minutes of the Board of Directors and of the Society, and to draw all drafts for monies by an order from the President, on the Treasurer. And it shall be the duty of the Corresponding Secretary to conduct the correspondence, report from time to time, to the Board; and with the Recording Secretary, prepare the annual report of the Society.

ART. 7. It shall be the duty of the Treasurer to take charge of the funds of the Society, and to dispose of them only according to the resolutions of the Board of Directors, by drafts of the Secretary, and to render an account to the Society annually of his receipts and disbursements.

ART. 8. Nine members shall constitute a quorum at any regular meeting, who shall have power in the absence of the regular officers, to fill their places by appointment pro tem. for the transaction of business. No alteration or amendment of this constitution shall be made except at the annual meeting, and two thirds of the members present concurring therein.

SUMMARY.

The travels of the late President Dwight are republishing in England.

Two Baptist meeting-houses have lately been erected at Martha's Vineyard.

President Allen of Bowdoin College is the author of a work now in the press containing the narration of many distressing shipwrecks, &c. interspersed with moral and religious observations. The work will fill an octavo volume of about 350 pages.

Two octavo editions of Clarke's Commentary on the Bible are to be published in New-York. They will be sold at a little more than half the price of the quarto edition.

A bill is before the Legislature of Maryland, by the provisions of which all citizens are to enjoy the same privileges. It is the object of the bill to abolish restrictions under which the Jews in that state have remained for a long period.

We noticed in our summary a few weeks since the indictment of a Mr. Buckingham for an alleged libel on the Rev. Mr. Maffit. Mr. Buckingham was acquitted by the jury. Mr. Maffit requested an Ecclesiastical Council on his case. This coun-

cil has unanimously acquitted Mr. Maffit of the charges against him.

The second anniversary of the N. York Bethel Union was observed on New-Years' Eve, in Murray-st. church. After the hundredth psalm was sung, a prayer was made by the Rev. Mr. M'Cartee. Divie Bethune, Esq. President of the society, addressed the meeting. The annual report was read; resolutions were moved and supported by Jacob Ostrom, M. D. and by the Rev. Messrs. Matthews, Truair, and Spring. A collection of \$71,25 was taken up.

The receipts of the Connecticut Baptist Missionary Society for the year ending Nov. 6th, 1822, were \$990,50, and the expenditures \$330,05.

The Treasurer of the American Education Society acknowledges the receipt of \$1250,17 in the month of December.

The annual meeting of the Auxiliary Education Society of young men in Boston, was held on the 1st inst. It was stated in the Report that \$1000 had been paid to the Treasurer of the Parent Society.

From the report of the select committee of the "Society for propagating the gospel among the Indians and others in North America," which was read and accepted, in Boston, on the 7th of November 1822, it appears that nine clergymen have laboured a part of the time, during the year, in the service of the Society. The collections made for the society from May 1821, to May 1822 were \$156,85. The president, the Hon. W. Phillips made a donation of \$500, and after a sermon on the 7th Nov. a collection of \$159,87 was taken up. This society has stock to the amount of \$25,780. The following notices of some of the Indian tribes are taken from the report.

New Stockbridge Tribe.—The Church consists of 32 members. The whole tribe amounts to about 300 souls—two thirds of them are making some progress in civilized life—the rest are vicious. Three or four years since 70 or 80 of the tribe moved to Indiana; they cannot continue there, because their lands are sold to Government. They have made arrangements now, for the removal of the whole tribe to the vicinity of Green Bay in the North West Territory. The births in the Tribe the past year, 10—deaths, 10.

Martha's Vineyard and Narraganset.—The number of Indians on Martha's Vineyard is 405. Several schools have been taught at different villages, amounting in

the whole to 66 weeks ; the number of scholars, 21 whites, 141 Indians. Of the Indians, 73 were learning to write ; 21 learning their letters—53 in the the Spelling Book, and 67 in the Testament. These schools are under the charge of Mr. Bailies.

Passamaquoddy Indians, Perry, Maine.—Their number is 379. Mr. Kellogg has occasionally visited them, and given them such counsels as their state and character seemed to require. The state of Maine has made them a grant of \$400 to purchase for them a wood lot in Perry, and given them also some agricultural implements. The labours of Mr. K. are highly estimated by the Governor and Council, as they have testified in a paper voluntarily offered him by the Governor.

St. Francis Tribe.—The two females of this Tribe who were recommended to the Society by the Executive of the Commonwealth, and who were placed under the care of the Rev. Mr. Noyes, Needham, for the study of our language, and other instruction, have returned to Canada—one without the approbation or knowledge of the Committee ; the other, having nearly completed a year, in the family where she was placed, was furnished with proper credentials—provided with a conveyance and sent to Canada in July, at her own request. Her improvement in reading the French language was good, and in speaking it as well as writing it, excellent. It is hoped that she may do good in her Tribe.

A religious newspaper entitled "The Christian Register," is to be printed at Montreal. It will be issued once in two weeks, and consist of eight pages 8vo.

The Floating Chapel of Liverpool, Eng. has lately been repaired and fitted up at an expense of about one thousand pounds sterling. Nearly 1000 persons attend worship in this chapel.

The London Home Missionary Society have resolved to appoint missionaries to labour with the Gypsies, and have taken measures to ascertain their numbers, places of rendezvous, &c.

FOREIGN MISSION SCHOOL.

Since the establishment of this Seminary, in May, 1817, at Cornwall, the whole number of students that have been admitted as its members, is sixty-three. Of this number, three have died—and died in christian hope. Forty others have left the school at different periods, and many of them are now engaged in missionary labours, among the heathen, at several different stations, in our own country, and at the Sandwich Islands. Several, we suppose, are now on their way to

those Islands. The present number of students, is twenty. Considerable additions, it is expected, will be made in the spring. Great good, we trust, has already resulted to many souls of the benighted pagans, in consequence of the establishment of this institution. On the whole, the most sanguine expectations of its friends and patrons, have been realized.

The following donations have been made to the school, since the 1st of October last, viz.—

In money.

Sandisfield, Mass. Mr. Jonathan Kilbourn.	\$150 00
Hancock, N. Y. Capt. Ezra May,	2 00
Lebanon, Goshen Fem. Char. Society, contributed at M. Concert,	5 56
	<hr/> \$157 56

Provisions and Clothing valued by the Donors.

South-Cornwall, a friend \$1 00 ; Salisbury, Mr. Charles Ensign, \$3 50, Fragment Society, Chloe Lamb, Treasurer, \$15 04 ; South Canaan, Mrs. Eunice Monson, \$2 61 ; Lebanon, Goshen Fem. Char. Society, \$38 40 ; New-Milford, ladies, \$44 11 ; East-Hartford, Fem. Char. Society, Emily N. Pitkin, Treasurer, \$16 00 ; Torrington, Jeremiah F. and Eleanor W. Mills, \$10 00.

Articles not estimated.

Salisbury, Fragment Society, C. Lamb, Treasurer, 26 yards of Flannel, 1 second hand coat, 1 pair pillow cases ; South-Cornwall, Missionary Field, cultivated by the inhabitants, 73 bushels of Rye, Mr. Whiting Rouse, 7½ lbs. cheese, 2½ lbs. butter, 1 towel, Mr. Lewis Rouse, 7½ bushels turnips, 4½ bushels potatoes ; Kent, Julius Kasson, 1 cwt. fresh beef ; Haddam, 2 wool hats, 2 pair of shoes, 2 cotton handkerchiefs, 1 pair of thick pantaloons, 2 thick vests, 2 pair of pillow-cases, 2 cravats, 6 towels, 8 pair of stockings, 1 pair of thin pantaloons, 6 cotton shirts, 1 linen shirt, ¾ yard cotton cloth, ½ yard fullered cloth, 10 knots woollen yarn ; Goshen, Mrs. Hills, 1 surtout, Mrs. Catlin, 1 woollen sheet, several ladies, 3 pair of socks, 2 pair of stockings, 38 yards of fullered cloth ; Weston, 2 frock coats, 1 coat, 2 second hand vests ; N. Durham, N. Y. Mrs. Polly Baldwin, 1 pair of stockings ; Farmington, a lady, 1 pair of stockings, 4 pair of mittens ; Colchester, Miss F. A. Cleaveland, 1 thin surtout, 3 thin vests, 1 pair of thin pantaloons, 1 coat, 3 pair of cotton stockings, 1 yard of cloth ; Salisbury, Mr. Frederick Sterling, 1 knapt hat, Hon. Martin Strong, \$10 00 in cloth by Capt. Pierce, Cornwall.

It is often asked, what articles are most wanted at the School ? This question would receive a different answer, at different times ; at present any articles of provision or clothing, which are made use of in common families, would be very acceptable here ; such as, beef, pork, wheat, rye, Indian corn, buck-wheat, oats, potatoes, apple-sauce, tallow, lard, flannel, fullered, cotton, and tow cloth, woollen yarn, all kinds of thread, buttons, all kinds of household furniture, books and stationary, leather, boots and shoes. Benevolent ladies, who are friendly to the School, will remember, when they divide their flax this winter, that cloth will be wanted next spring and summer, for thin pantaloons and sheets, &c. Let those who give, remember, that the liberal soul shall be made fat, and that he that watereth, shall be watered again.

TIMOTHY STONE, Superintendant
of donations to the F. M. School.

Cornwall, Jan. 1, 1823.

POETRY.

"Even to hoar hairs will I carry you."

Isaiah 46, 4.

Tho' from thy eyes the cheering day
Should fade to dark and changeless night,
Thy God upon those blinded orbs
Shall pour his everlasting light.

Tho' from thy seal'd and shuddering ear
The thrilling tones of music part,
Even then "a still small voice" shall breathe
Celestial comfort o'er thy heart.

Perchance thy weary foot may fail,
Thy limbs no more their burden bear;
Yet hovering Angels shall sustain
Thy frame, and guard thee from despair.

Memory, perchance, with 'wilder'd trace
May mock thy feeble, doubting soul,
Or in her wantonness efface
Each passing image from her scroll,—

The aspect, and the voice of Love
She from thy trembling mind may blot,
Or teach thy lonely age to feel
Despis'd—neglected, and forgot;—

Then, when thy hoary temples bend
With gather'd sorrows to the dust,
Look up!—though all the world forsake,
Jehovah is thy Rock of Trust.

H.

ANECDOTES.

A gentleman in Paris, superintendent of an institution for the instruction of deaf and dumb children, was asked by a friend to allow him to put a question to one of the children, with a view to ascertain his mental improvement. The request being complied with, he was desired to write his question, and affix it to the wall. It was this:—"Does God reason?" The child instantly wrote underneath with a pencil, "God knows and sees every thing. Reasoning implies doubt and uncertainty; therefore, God does not reason."

The eldest daughter of Dr. Doddridge was a most lovely and engaging child. As she was a great darling with her family and friends, she often received invitations to different places at the same time. Her father once asked her, on such an occasion, what made every body love her so well? She answered, "Indeed, papa, I cannot think, unless it be because I love every body."—This interesting child died before she had completed her fifth year.

OBITUARY.

Died in this city on Sunday the 12th inst. the Hon. JONATHAN INGERSOLL, Lieutenant Governor of this State, in the 76th year of his age.

Mr. Ingersoll was graduated at Yale College in the year 1766. As a Lawyer, as a Judge, and as Lieutenant Governor, he enjoyed the respect of the community. During a period of political agitation, his character was never assailed, and it has been observed by one who knew him well, that "perhaps no citizen of Connecticut ever possessed more entirely the confidence of his fellow citizens," and that "no one ever more deserved it." Mr. Ingersoll was a member, and for many years Senior Warden of the Episcopal Church in this city, and those best acquainted with him believe him to have been as eminent for piety as for talents. Prayer was often his delightful employment. Although no testimony to his worth is necessary, we may be permitted to state, that the late President Dwight had the most entire confidence in his christian character. His funeral was attended on Tuesday afternoon. The body was carried into Trinity Church, where divine service was performed by the Rev. Mr. Croswell. The Rt. Rev. Bishop Brownell officiated at the place of interment.

Died on Wednesday, the 15th instant, ELIAS SHIPMAN, Esq. aged 75. Mr. S. was a valuable citizen, and distinguished for his benevolence, and for his integrity in mercantile transactions.

While preparing our last form for the press, it has also become our duty to record the death of Mr. THADDEUS BEECHER, an aged and respectable citizen.

ORDAINED—On the 12th ult. to the pastoral care of the east church and society in Granby, the Rev. CHESTER CHAPIN. Introductory prayer by the Rev. Joshua Crosby. Sermon by the Rev. Nathan Perkins, Jr.; consecrating prayer by the Rev. Joseph Lyman, D. D.; charge by the Rev. Harvey Smith, and concluding prayer by the Rev. Samuel Osgood. The day was fine—the concurrence of people large—and the attention to the several exercises such as testified the deep interest which the audience felt in them.—*Bos. Rec.*

Ordained at Meriden Jan. 15th, Rev. CHARLES J. HINSDALE, as pastor of the Congregational church and society. Rev. Stephen Dodd of East Haven offered the Introductory prayer, Rev. Dr. Chapin of Wethersfield, preached the Sermon from Luke ii. 10.—Rev. Matthew Noyes of Northford, offered the Consecrating prayer; Rev. David Smith of Durham gave the Charge; Rev. Timothy P. Gillet of Branford, the Right hand of fellowship; Rev. David L. Ogden of Southington, the Address to the people; and Rev. Charles Atwater of North Branford offered the Concluding prayer. The day was fine, and a very large concourse of people were gratified with the solemn and interesting scene.

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